and devotion and obeisance to Krishna succour those, who
wander benighted in the wilderness of ttie world, or are'drifted
about by the currents of the oce^n of worldliness. Whether
standing, seated, or laid down in bed, one should recite the
Mantra, Salutation unto N&r&yana. As long as there exists
the Mantra " Salutation unto Nir&yana" in this world, «±nd as
long as one retains the faculty of speech, pity it is that one
should wilfully go to hell. A pure-souled man, if he be a
.four-mouthed or a hundred mouthed one, will not be able to
enumerate a ten thousandth part of the countless/ attributes of
Vishnu. The holy sages such as, Vyasa^etc., stopped short
in their praise of the destroyer of Madhu on account of theif
limited comprehension, and not on account of the limited
nature of his attributes. By singing his name, a man, even
in a moribund condition, is absolved of all sin, and progresses
on his journeyto Mqkti as a liberated spirit, like an elephant
liberated from the clutches of a lion. Obeisance to Krishna,
to Achyuta (undecaying one), to Ananta (eternal one), or
to Visudeva< those, who utter any of these Mantras, are
never carried to the mansion of Yam a. As the sun or fire
dissipates darkness, so does the singing of the names of
Krishna dissipate the sin of the singer. The term Krishna
is an ambrosial antidote to the venom of the serpent of
worldliness, those, who are bitten by this

serpent, shall do
well to recite it. He, on the tip of whose tongue lie the two
sounds of Ha and ri (Hari), is sure to sail across the ocean
of life and to come by the highest bliss. A man, who
is conscious of the guilt of many wilful iniquities, shall
. not dream of a re-birth in this' wurld, if he sincerely
setks his reformation and becomes a devoted hearer of the
glori«s of N&dyana.